A Christ mas banbette garnyshed with many pleasaunt and deynty disshes, newely prepared by Theodore Basille.

*

Luce. 14.

¶ Blessed is he that eateth breade in the kyngdome of God.

¶ To the ryghte honorable Syr Thomas Neuelle Knyghte, Theodore Basille wysheth long lyfe, cõtinual helth, and prosperous felicite.

✠

I Feare vnlesse some men wyll accuse me of temerite & rashnes, seynge ỹ so boldly I dare offer to youre ryghte honorable maytershyp thys lytle lucubracion & worke, which I made now of late, & entitled a Christmalle banckett, in asmuche as I haue ben so seldo me in your cõpany, & haue not attempted nor proued at any tyme perfectly by mutuall confabulacion howe youre mynde is affected towarde me. To thys I answere, that I syttynge at your table before syr monethes past where it pleased you very benignely to talke with me, perceyued in youre

maysterſhyp at that tyme, as at all other ſo great humanite, comite, gē tlenes & affabilite towarde al men, ẏ it hath ſyns that tyme greatly animated and encouraged me to excogitate & inuent ſomewhat ẏ I myght dedicate to your name, truſtyng bȳ this meanes that your beneuolence toward me ſhould not only be encreſed, but alſo made conſumate & perfecte. Whyle I ſought diligently an argumēnt fytte & worthy youre benignite, among all other it came to my remēbrance that this tyme of ẏ yeare men vſe cuſtomab'ye to make feaſtes & banckettes, and there vnto for to cal theyr frēdes, louers & neighbours. Whan I conſidered this maner & cuſtome, it dyd ſo much pleaſe me, ſeyng that mutual loue is mayntained therby, that hereof I toke an occaſion alſo to make a Chriſtmaſſe bancket. For I thought although I were poore & not of habilite to make

ſuch

such a feast or bãcket, as the custome requireth, yet I woulde accordyng to that kynde of rytches, which God hath indued me, prepare some banchet, & call vnto it, not twenty or forty, but euen so many as wyll come, ẏ all men myght cõmende Basille hauynge no house of his owne, for hys housholde keppynge & large mayntenãce of hospitalite. And for asmuch as ther shall not want vniuersally, which shal make feastes for the body at this tyme, I thoughte it beste, to make my banchet, a banchet for the soule, ẏ men hauynge theyr bodyes fedde of other, might also haue theyr soules fed at my hande. I haue therfore prepared a Banchet, not such a banchet, as the meate wherof perisheth, corruptethe, and commethe to nought, but that abideth into euerlastyng lyfe. And because it maye be a Chrystmasse banchet in dede, & wor thy wherat Chryst should be present

Joan. vi.

I haue garnyſched it with many de
licious, pleaſaunt, deynte, yea & hea-
uenly dyſches of the mooſt holy ſcrip
tures. So that whoſoeuer eateth of
this bancket, ſhall fynde in it muche
conſortable norysshmēt for his ſoule
& be occaſioned therby, I doubt not
to geue God hertye thankes, whiche
hath vouchedſafe of his deuyne cle-
mency, & vnmeſurable goodnes, fre-
ly to call him to his celeſtiall bāchet.
Would God that by this my bāchet
makynge, I might excyte & moue o-
ther to vſe like cōmunicacīō at their
table, as they ſhall fynd here, or at ȳ
leeſte that they would enterlaſe in
ſome parte of theyr repaſt theyr tal-
ke with ſuche honeſt & godly wordes
as they ſhall here read, & vtterlye re-
iecte & caſt awaye all fylthy and vn-
cleane cōmunicacion, all ieſtynge &
raylyng, all blaſpheming & curſing.
So ſhoulde they haue Chriſte more
preſent wyth them at theyr feaſtes,
than

than many haue nowe a dayes, at whose table such kynde of talke is vsed, as may iustly seme not to be worthy of God & his sone Jesus, but of Bacchus and Uenus. These be no Christmasse banckettes, but Christlesse & dyuellysh banckettes. They be no feastes fytte for christen men, but for Gentiles & Ethnyckes. God banysshe once this great absurdite frō ỹ tables of thē that profesſe Christe. Nowe in as muche as at the begynnyng of a newe yeare the vniuersall custome is to gyue giftes one to another, wherby the proteste theyr mutuall good wyll, loue & fauour. I because I wyll not seme to be estraunged from this poynte of humanitie, do here hūbly offer to your right honorable mayster shyp this my Christmasse bācket for a new yeares gyft, most ĩstātly desyrig you fauourably to accept it, as ỹ gyfte of him, which wysheth to you from God ỹ father,

longe lyfe, continuall helth & prospe
rous felicite. Hereafter God prospe
ryng me in my studies, & directyng
my pen in the trauaile of his word,
I truste to cõpyle vnto the glory of
God, & the imortalite of your name
other workes no lesse godly & profit-
table to the readers. In ỹ meane sea
son that god, whose blessed word you
must intierly fauoure and followe,
mought preserue in safe estate, your
good maisterhyp to the auaūcemēt
of his glory, & the great quietnes of
vs all in this countre, by executyng
on your behalfe, accordyng to your
office cõmitted worthelye vnto you
by th. kynges moost gracious hygh
nes, suche iustyce & equitie in youre
iudgementes, as shal maye turne to
the vtter expulsion of all vyce, & the
hygh promocion & furtheraūce of al
vertu. In the trauayle wherof that
LORDE mought assist you, by whom
kyng. s raygne, & ỹ makers of lawes
discerne

discerne righteous thinges, by whom also, as Salomon sayeth: Princes beare rule, & the heade officers gyue iudgement accordynge to iustyce. Pro. viii.

AMEN.

The Christmasse Banckette.

¶ Philemon the maker of the Bãckette, Theophyle, Eulebius, and Christopher the gestes.

PHILEMON.

I Thinke it very long vntyl my neighbours whõ I haue biddẽ to this my Christmasse Bãcket do come. For I wouldebe gladde, that before we fede our hungrye bodies, we should sustayne and fede also our hungry soules, whyche do no lesse hunger for ỹ word of God beyng the only norysshemẽt therof, than ỹ bodies do for corporal meate

Deut. viii
Math. iiii

as Christ wytnesseth: A man, sayeth he, shall not lyue wyth bread alone, but w̄ euery worde ẏ procedeth oute of the mouth of God. Therfore that it myght be a Christmasse Bancket in dede, that is to saye, suche a feast, as wherby Christ maye be glorified, & our soules no lesse refresshed thā ẏ bodies: I desyre very much to se my neyghbours here shortely, that fyrst we maye taste, as it is coueniente & ryght, of the celestiall table of Gods worde of the cōsolacion of oure soules helth, and afterward refresh our mortal bodies, with such alementes and noryshynges, as we haue receyued this daye of Gods great liberalite. And beholde I praye you where they come. Brothers & neyghbours welcome vnto me. THEO. Brother Philemon we thanke you hertelye. EVSE. We are come hyther this daye to put you both to payne and coste. PHIL. I pray you thynke not so, it is

to me

to me neyther payne nor coſt, but ra
ther conforte and pleaſure, to ſe you
thus frēdly cōe & viſite your neigh-
bour. And I thanke you righte her-
tely that ye haue not diſdayened to
come at my requeſte. I beſeche you,
that ye wyl take the paynes to come
hyther into my parlour. CHRISTO.
I am lothe to go ſo ſone oute of this
your haull, which fedeth myne eyes
with ſo many godly and goodly ſpec-
tacles. PHIL. Why, is here ony thyng
that you thynke worthy to be loked
vpon? CHRI. Euery thyng is here ſo
pleaſaunt & conforteable to the eye of
a chriſten man, that he beyng in this
haull maye iuſtly ſeme to be in a de-
lectable Paradyſe, I had allmooſte
ſayd, in a nother heauen. For here is
nothyng dumme, all thynge ſpeake.
THEO. I pray you what is ther writ-
ten vpon your parcloſe doze? PHIL:
The ſayeng of Chriſt. I am the doze Ioan. x.
By me yf ony mā entreth in, he ſhall
be ſafe,

be sake, and shall go in & oute, & shall
fynde pasture. This is done to put
me and my housholde in remēbrance,
that Christ is the doore, by whome we
must enter into the fauoure of God,
& obtayne the glory of heauen, as he
Joan. xiiii hymselfe witnesseth, sayeng, I am ỳ
waye, the trueth, & the lyfe. No man
commeth to the father, but by me.
EVSE. This is christenly done. What
is this, that is written vpō your chi
ney? PHIL. The sayenge of the Pro-
Esa. lvi. phet Esaye. The fyre of thē shal not
be quenched. CHRI. This is a terry-
ble and harde sayenge. PHIL. I haue
paynted this sentence in ỳ place, ỳ
as the other fyred vpon the doore ma
keth me to reioyse and to putte my
whole affiaunce in Christ, so this in
lyke maner should abstere & feare me
and myne from doynge euell, whan
by lokyng on this texte we consyder
with our selues ỳ inextinquible fla-
mes of helfyre, & moost greuous pay
nes,

nes, which are ther prepared for the wicked transgressours & breakers of Gods lawe. This doth incute & bete into our hertes the feare of GOD, which expelleth synne, and is the begynnyng of wysdom. For he that fereth God, shall do good thynges, sayeth the Scripture, & shal haue al his pleasures in ye LORDES cōmaſidementes. EVSE. What haue ye ther wrytten in your wyndow? PHIL. Christes sayeng in the Gospel of. S. Jhoñ. I am the lyght of the worlde. He that foloweth me, walketh not in darkenes, but shall haue the lyght of lyfe. This techeth vs, that as by this materiall wyndowe we receyue lyghte into our house, so by Christe are our soules & sences lyghtened wyth the deuyne intellygēce and godly vnderstandyng of his blessed worde, which els shoulde contynue in darkenes & ignorancy, in asmuch as a naturall man vnderstondeth not these thynges,

Psal. cx. Pro. i. ix. Eccl. . Psa. cxi.

Joan. viii.

i. Cor. ii.

ges that pertayne to the spyryte of
Joan.i. God. For Christe is that true lyght,
which doth lyghten euery man that
commeth into this worlde. THEO.
Your table also, me thynke speketh.
PHIL. Herein is growen the sayenge
Luke.xiiii. of Christe: Blessed is he that eate the
bread in the kyngdom of God. This
is to admonyshe vs that we shoulde
not haue all our pleasure in eatynge
drinkynge, & banchettyng after the
maner of the Epicures, but rather
desyre so to lyue in this worlde, that
after this lyfe we maye be fedde in ỹ
ioyefull kyngdome of God by enioy-
enge the mooste glorious syght of the
deuine maiesty. EVSE. What haue ye
paynted ouer your table? PHIL. The
sayeng of the Prophet Esaye, yea ra
ther the cõmaundemente of God by
Esai.lviii. his Prophete. Breake thy breade to
the hungry, & lede in the nedy & way
farynge into thy house. When thou
shalt se a naked man, couer hym, and
thou

ȳ shalte not despyse thy flesshe. CHRI. Do ye accordynge to this cōmaundement. PHIL. I woulde be loth brother Christo. to profesſe one thyng by mouth, & to practyse another in my lyuing. For that seruaunt that knoweth his LORDES wyl, & doth it not, shalbe beatē w̄ many strypes. But i asmuch as we all are to much slouthful in doyng our duetye, & chefely in this one poynt, therfore I haue caused this text to be here painted, that it maye alwayes put me in remembraūce of doyng my office to ȳ poore members of Christe. For I tell you trueth, I thynke hym no good christen man, which receyuyng many benefites at the hand of God, & cā not vouchsaufe to imparte & gyue some of them to the indigent & nedy. You remēber, I am sure, ȳ story of ȳ rych mā in ȳ Gospell of Luke, whiche lared dentely euery day at his table, & yet would haue no pitie and mercye Luke. xvi.

Marke this well.

Luke. xvi.

vpon

vpon ẏ poore Lazar whē he came to
his dore, but suffred hi to dy for wāt
of succoure, & therfore was he cast in
to hell fyre, and there greuously pu-
nysched. EVSE. I remember it well.
PHIL This one story ought to moue
vs for to haue cōpassion & pitie vpon
the poore people, excepte we be myn-
ded in this world to fare wel, & after
this lyfe with the rytch mā to be tor
Eccl, xxxiiii. mented in hell fyre. For the wyse mā
sayeth: The bread of the nedy is the
lyfe of the poore, he that defraudeth
him of it is a mā slear. THEO. Would
God that all men woulde remember
this, thā should ẏ poore people fynd
more gentlenesse at mennes handes,
thā they do now a daies. But what
haue ye wrytten iust by the forsayd
Collos. iii. text. PHIL. The sayeng of S. Paule
to the Collos. Be ye thākefull. This
sentence is placed there for to putte
me in remēbrance, that I should at
all tymes gyue God thankes for all
thynges

thynges ỳ I receyue of hym, meate, drynke, cloth, health, &c. But chefely whan I haue dyned or supped, to be thanckeful for his bou̅teous gyftes wherewith he hath fed both me and my houshold. For Chrisostome sayth it is conuenient that we both when we go to the table, and com from it, geue God thankes. For he that employeth hymselfe to do this, shall neuer faul into dro̅he̅shyp or lewdnes, he shal not be diseased with surfetig but hauing the expectacion of prayer put vpon his senses in the stede of a bridle, he shal eate of al thinges set on the table with a decent modestye & honest temperaunce, & shall replenysshe both his soule and body with much blessyng. For that table which beginneth and endeth of prayer, shal neuer wante, but shall bryng to vs all good thynges more plenteously than any fountayne. These are the wordes of Chrisostome. CHRI. Godly

Hom. lxxix. De oratiõe.

forsoth, and worthy to be followed.
EVSE. Neyther is this cup dū & speche
Ioan. vii. les. PHIL. Upō this is wrytten Christes sayenge: If ony man thyrsteth, let him come to me & drynche. This is not done to prouoke men to superfluous drynckyng, but to put thē in remēbraūce that yf they thyrst, that is to say, desyre remissiō of theyr sinnes, encrease of vertue, perfectiō of a spirituall lyfe, quietnes of mynde, purenes of herte, or ony other good
Esa. lv. Apo. xxii. thynge, they should haste to Christe, which giueth to him that thyrsteth of the water of lyfe frely. For who so euer drynketh of the water ỹ Christe gyuethe hym, he shall neuer thyrste
Ioan. iiii. more, but the water which is gyuen hym, shall be made in hym a well of water, sprynginge vp into euerlastynge lyfe. THEO. Verye godlye forsothe. Youre dysshes also wante not speche. PHIL. They reherse ỹ sayenge of christ in ỹ gos. of Johñ: Verely, verely

verly I saye vnto you, excepte ye eate Ioan. vi.
the flesshe of ỹ sonne of mā, & drynke
his bloude, ye haue no lyfe in you.
But he that eateth my flesshe & drin
keth my bloud, hath eternall lyfe, &
I wyll rayse hym vp at the last day.
For my flesshe is very meat, and my
bloud very drynke, he that eteth my
flesshe, & drinketh my bloud, he dwel
leth in me, and I in him. This put-
tethe vs in remembraunce when we
eate oure meate of the breakynge of
Christes moost blessed body and the
sheddig of his moost precious bloud
& by the remembraūce of it, & ỹ beli-
uyng of the same, our soules at that
very present, are no lesse fed & sustey
ned, than oure bodyes are wyth the
meate ỹ is brought vnto vs in these
dysshes. And this remembraunce of Beholde what the remēbrāce of christes death doth.
christes death, maketh vs to be thāk
full vnto God the father, & to ende-
uour oure selues to lyue worthy his
inestimable kyndnes, & in all poyn-

tes to do oure diligence ỹ God maye dwel in vs by his spiryte, & we ī him thorowe that fayth, which worketh by charite. EVSE. Here is euery thige so godly & pleasant, ỹ it ouercōmeth al prayse. But seynge ỹ we haue begun to demaund of you these questions cōcerning ỹ scriptures in your house, we wyll go forth so to do, trusting ỹ ye would not be greued with vs for so doynge. PHIL. Brother Eusebius I am not only not greued wt you, but also very gladde that these my deuices haue in ony poynte pleased youre mynde. EVSE. I praye you what is it that your chayres & stooles haue carued on thē. PHIL. A sayenge of Christe in the Reuelacion of John: To him that ouercōmeth wyl I graūte to syt wt me in my throne, Apoc. iii. CHRI. A very swete sayenge. But what meane you by this? PHIL. Is it not vnknowen to you, I am sure, howe consortable a thyng it is for a

wery

wery body to syt & to haue a restyng place. CHRI. Trueth, what than? PHIL. Certes it is a thousand tymes more cōfortable to haue a place wher body and soule after so many great & daungerous conflictes in this miserable worlde, maye quietly reste. Therfore haue I written this terte on my chayres & stooles, to putte me & myne in remembrance, that yf we wyl fynd rest after this life, we must seriously not dally, but fyght w̄ Satan our enemy. We may neuer giue place to the worlde, the dyuel, nor the flesshe, but maynly resyst thē, beyng clothed w̄ the armature of God and neuer leaue vntyll we haue gotten the victory of them all. So shall we rest in the kyngedome of God, orels not. For the Scripture sayeth: To hi ꝑ ouercōmeth, wyl I graūt to syt w̄ me i my throne. THEO. What scripture, I praye you, haue ye wrytten here ouer your lauer? PHIL. The say 1. Pet. v. Ephe. vi.

enge of Esaye: Be ye washed, be ye
Esai.i. cleane, take awaye the euell of your
thoughtes from my eies. Here so oft
as we washe our handes, we are mo
ued to remẽber with oure selues, yf
Ephe.iiii. ony malyce or hate be in our hertes
towarde our neyghbour. If ther be
ony at all, we suffer not the Sonne
to fall downe vpõ our anger, but ac-
cordynge to Christes precepte we go
streyght and reconcyle our selues to
such as with whõe we are at debate
Math.v. or they with vs. Moreouer yf there
be ony other vncleanesse or notable
vyce in vs, we streight put it awaye
oute of our hertes by true & vnfay-
ned repentaũce, & not only banysshe
the vice from vs, but also embrace ỹ
vertue contrarye vnto the vyce, as
Psa.xxxiiii i.Pet.iii. the scripture sayeth. Declyne from
Esai.i. euell, & do good. Agayne, cease to do
euell, and learne to do good. By this
meanes hath synne no dominion in
vs, but vertue very muche. EVSE.

I would

I woulde wysshe soner to come into
this house, thē into any place eyther
of Emperour or kynge, I count him
to dweil in a fortunate yle, ỳ dwel-
leth in a house so adourned & garnis
shed with the mooste odiferous, redo-
lent, & swete smellynge floures of the
holy scriptures. THEO. It semeth vn
to me also, that youre vyrginalles
speake, although no man playeth on
thē. PHIL. They saye thus: The eye hath not sene, nor the eare hathe not
hearde, neyther hath it entred into
the harte of man, that God hath pre
pared for thē that loue hym: It ma-
keth that though the sound of ỳ in-
strument which is but vayne and fe
deth ỳ eare for a lytle whyle, semeth
pleasaunte & ioyefull to the hearers
for the tyme, yet is that nothyng in
cōparison of the celestiall melodye &
heauenly ioye, that God hath prepa-
red for thē that loue hym. Therfore
are we here admonysshed not to de-

Esa. xxxiii. 1. Cor. ii.

lyghte in fantasticall instrumentes the pleasure wher of is moze vayne, than the smoke, but in that melodye & ioye, whiche is perpetuall & neuer decayeth, & so to institute our lyfe ỹ we maye be partakers of that vnspe kable pleasaunce & ioye. CHRI. The longer I behold the partes of youre house, the moze I am moued to mer uayle, seyng so rare spectacles ful of all vertue & godlynes. Youre postes also salute your gestes, so farre as I can perceyue. PHIL. They expzesse this sentence of S. Paule, the tẽple of God is holy, which you are. This putteth vs in remẽbzaunce in what soeuer parte of the house we go, that we should so kepe oure hertes cleane from the infeccion of moztal synne, that God in them by his holy spirite myght dwel perpetually. EVSE. I pzaye you what two great tables haue you hangynge there openly. PHIL. This is the table of the .x. com-

1. Cor. iii. vi. 2. Cor. vi.

maunde

maundementes, which teachethe vs what we oughte to do, & what to eschew. The other is a table also whiche contayneth in it the offyces of al degrees and estates. It teacheth vs whatte we owe to oure mooste noble Prince, to oure parentes, & to al superioures. In this table euery man from the hyghest degre to the lowest may lerne his offyce & duety. Therfore are these two tables redde euery daye openlye in my house, my wife, & chyldre, w al my seruauntes, beyng called therunto, & geuynge attēdāce diligently to the readyng of ỳ same. If any of my housholde transgresse any percel of gods law, he is brought streightwaye to these tables, and by them is his faut declared vnto hym. So that here by he taketh an occasion to amende his lyfe, & to be ỳ more circumspecte & ware, that he falleth not agayne into ỳ synne afterward. This is ỳ order of my house. Other

correccion thā this vse I none. Yet not wtstandyng, I thanke my LORD God, all do theyr duety so well that I cā not wysshe it to be done better.
THEO. O mercifull God, what haue I herde and sene this day? so christian a house, so godlye an order neuer sawe I in my lyfe. All householders may take an example of you. Would God ỹ many seynge this youre acte, would in lyke maner folow it in euery condicion, garnyshyng theyr houses with holy scriptures, & trayning theyr lyues accordyng to the same. Oh what a flouryshynge realme than shoulde we haue? Wyth howe syncer fayth shoulde we serue God. Wyth howe feruent charite should we procure ỹ cōmodite of our neyghboure? With howe redy myndes endued wt al hūbly submissiō shoulde we faythfully obey our mooste christen Emperoure, mooste redoubted Kynge, and mooste excellent ruler? With how feruent

uent herte shoulde we profligate and chase awaye synne: With howe vale aunte courage shoulde we amplecte & inhaunce vertue? It can not be expressed with howe many & great cõmodities this moost prosperous realme shoulde florysshe to the glory of God, the auauncement of ỹ kynges moost excellẽt maiestie, to the great pleasure & contentacion of all youre myndes, yf this thyng were brought to passe. PHIL. I am here vnder God and my Prince a ruler ouer this my lytle housholde, & I thynke my selfe to be so muche bounde in conscience to bryng thẽ vp vertuously, that yf ony of them shoulde perysshe, theyr bloud should be required of my hãd at the dreadfull daye of iudgement. Eze. xxxiii.

CHRI. Woulde God that all housholders, yea all Bysshoppes & Curates would waite & attent vpõ theyr parysshes wyth no lesse dilygence than you do on your flock. EVSE. The very same

same woulde I wysshe. THEO. Than should christē mē knowe Christ & his lawes better thē they do nowe a dayes, and serue theyr Prince w̄ a more faythfull and obedient herte. PHIL. Well thus haue ye sene my symple wytte in diuisynge these aforesayde thynges for the ryght institucion of my selfe & family. And it pleseth me wel, seyng that it doth not displease you. EVSE. The lyght hereof hath so delyghted vs, that nothyng heretofore hath fed our eyes with so great delectaciō & pleasure. Neyther haue we bē here vaine & ydle spectatours but haue reposed all theise thynges in oure brestes, that euery one of vs intende to gyrnysshe his house and order his familye in lyke maner, gyuynge you ryght herty thankes for the callynge of vs hyther this daye. PHIL. Seyng ẏ ye haue now sene the moost pricipal plesures of my haull, I praye you vouchesafe to take the

payne

payne for to come into my parlour.
THEO. We followe you gladly. PHIL.
Nowe are ye welcome hyther. CHRI.
I praye you neyghbour Philemon,
what haue we here to do? I am now
more rauyshed then I was before.
Here is euery thynge so godly, plea-
saunt that it semethe vnto me to be
a figure of the newe & celestial Jeru- Apoc. xxi.
salem, which is so gorgiously decked
& garnyshed wyth all kynde of hea-
uenly treasures. But I praye you,
what do ye mene bi your table spred
wyth a fayre white & fyne cloth? Again
what four bokes haue you layd vp-
on the table, cladde & couered moost
precyously with cloth of gold. PHIL.
It is not vnknowen to you neygh-
bours that I dyd bydde you vnto a
Christmasse Bancket, & very frende
ly ye are come to me. Nowe that it
myght be a Christmasse Bancket in
dede, I was mynded not only to pro
uyde meate for youre bodies, as the
common

common fashyon of the worlde is, but also for your soules, or els howe coulde it be a Christmasse Bancket? These foure bokes that lye here, are thus named. The fyrst is the fiue bokes of Moses & certayne other volumes of the olde Testamēt. The seconde is the Prophetes. The thyrd the new Testamēt. The fourth, the Doctours of the chyrche. For euery one of vs here is a boke of lyke nomber, & for euery one of vs, all. Theise are the maysters of the Christmasse Bancket. These are they which shal feaste you. Theyse are they, that haue in store so many godly & goodli dysshes moost confortable for oure soules healthe. Whan we haue once taken our repast of these moost delycious dysshes, than by Gods fauoure wyll we repare to the feast of the body, which the cōmon sorte only celebrate, neglectyng ỹ, which is pryncipall & moost precious. CHRI. We de-

syre

lyke very much to taste of these pleasaut and deynty dysches. THEO. My herte reioyseth to heare these thynges. EVSE. Me thynke it a hundred yeare tyll we begynne our banchet. PHIL. Seynge ye are so desyrous to tast of this moost godly banchet, come of, & that it may be done amõg vs with the more fruyte, let vs al w one consente knele downe & prayse to God for the assistance of his spiryte. EVSE. Agreed. PHIL. If it wyll please you to gyue audience, & quietelye to heare, I wyll praye in the name of you all. THEO. Let it be so. EVSE. Yea I praye you. CHRI. That is best PHIL. Heare nowe. ¶ The prayer.

O Good God & mercyefull father the author & gyuer of all wisdome, whych at the intercession of thy welbeloued sonne Jesus Christe our LORDE and sauioure dyddest sende downe accordynge to thy promyse thy holye spyryte Iacob. 1.

ryte to lyghten the hertes & senses
Act.ii. of the apostles before they could syn-
cerly vnderstand the hygh misteries
of thy deuyne wyll: We moost hum-
bly besech the, that all cloudes of ig-
norancy & darkenes dispelled & put
awaye, we beyng here gathered togi
ther in thy name, may thorowe that
same thy spyrite enioye the lyght of
thy eternal verite, & so reuerentlye
read & talke of thy most blessed word
at this presēt, ẏ we vnderstandyng ẏ
same beīg enflamed w̄ ẏ loue & redīg
therof, maye in all poyntes fasshyon
oure lyfe accordinge vnto thy holye
worde, & seriously prouyde, that the
lyght of all our actes & maners may
Mat.v. so shyne before mē, ẏ they seyng our
good workes, maye gloryfy the oure
father which arte in heauē, to whom
wyth thy welbeloued sonne Jesus
Christ & the holy ghost thre distincte
persones in deite, and yet one verye
true & perfecte God in essence, be all
honoure

honour, prayse, & glory for euermore THEO. Amen. EVSE. So be it. CHRI. LORDE let it so come to passe. PHIL. Nowe let vs fall in hande with our Christmasse banckett. I beseche God so to temper our tonge thorowe the influence of the holye Ghoste, that we speake here this daye nothynge dissonante from the veritie of Gods worde, but altogyther to the glorye of his mooste blessed name, and the cõforte of al our soules. THEO. The very same thynge we also wysshe.

PHIL. Nowe wyll I bringe forth vnto you the banckett, & bycause I wyl not onerate & ouercharge your stomackes with to much meat at ones (although there ought not to be ony sufficiẽcy, much lesse any nimiete in spiritual thinges, so desyrous of thẽ should we be) I haue at this present only prepared accordyng to the nũber of vs foure dysshes, that we tastynge of thẽ, yea rather eatynge, de-

uouryng & digesting them w̄ gredy stomakes, maye haue the more luste & desyre to retourne to thē shortlye, I praye you syt downe euery mā in a chayre. Nowe wyll I serue you w̄ your fyrst dysshe, cōtayned in ẏ fyrst-boke of Moses. Fayle not you therfore to whette your stomakes, & gredely to deuour whatsoeuer I bring forth vnto you.

¶ The fyrst dysshe.

Gene. iii. Cursed is ẏ erth in theyr worke. It shall brynge forth vnto the thornes & brābles. THEO. This is a dissche lytle pleasaūt for the begynnynge of our bancket. PHIL. Content youre selues. it is necessary that this dysshe hath ẏ fyrste place, ẏ the other that follow may sauour ẏ more deliciously to your mouthes. The acrimony and tartenes of this dysshe shall so pearce youre stomackes that it shall minister to you an

an appetyte & lust to deuour ỳ other ỳ more gredely. For I do not i this behalfe followe the maner of Satã, which promised fyrste to Eue swete & delectable thynges, & afterwarde payed her wt thynges moost sower & displeasaunt, but rather of the Pro phet Esay & of Johñ Baptist, which fyrst of all greuously rebuked ỳ wic ked in theyr sermons, & afterwarde cõsorted thẽ agayne moost swetelye. Neyther differed Christ and his Apo stles from this maner of preaching. Take therfore thys dysshe in good worth, & heare me now pacientlye. Whan thorowe ỳ suggestion of the olde wyly serpẽt Adã & Eue had trã gressed Gods cõmaũdement, God ac cordynge to theyr desertes expulsed them out of Paradyse, & sente them into this vale of misery, sayeng vn to Adam amonge all other thynges this aforesayd text: Cursed is ỳ erth in thy worke. It shall brynge for the

Esay. i. Mat. iii.

Gen. iii.

vnto thornes & brymbles. Here do we learne ỹ for the synne of Adã all the earth, that is to say, all the creatures are cursed & made subiecte to vanite. They nowe bringe forth no more goodly & pleasaũt fruytes, but thornes & brẽbles, that is, synne, wickednes, vice, & all other abhominacion. This one synne of our fyrst father Adã hath condẽned vs all that euer haue ben borne syns, or shall be here after. EVSE. Me thynketh that thoughe he offended, yet his offence should not turne to our dãnacion, seynge we were not then borne. PHIL. Yies in good fayth brother Eusebius. For his synne was oure synne. His dãnacion was our damnacion. His death was our deth. I wyl read vnto you the mynde of the famous Doctour Origen, concernyng this matter: If Leuy, sayeth he, whiche was borne the fourth generacion after Abraham, was than counted to

In epistle. ad Rom. lib. v. Capit. v.

be in

be in the loynes of Abraham, muche more all men that are borne or haue ben borne in this world, were in the loynes of Adam, when he was yet in Paradise. And all men wᵗ hym & in him were expulsed out of Paradise, when he was put out from thēce, & by him death, which came vnto him by the enterpretacion, came also consequētly vpon thē, whom he had in his loynes. PHIL. I praye you lette vs heare what the holye scriptures say in this behalfe. THEO. We reade in the fourthe boke of Esdras ỳ third chap. on this wyse. The fyrst Adam bearyng a wicked herte dyd synne, & was ouercome, & not onely he, but al that were borne of hym. Also Ose the Prophete sayeth: They euen as Adam haue trāsgressed the couenāt & therin haue they synned agaynste me, that is, sayth S. Jerome, vpon this texte, in Paradyse all haue synned agaynste me, euē lyke vnto the Ose. vi. Com. vi.

synne of Adā for it is no meruayle, sayeth he, yf that which went before in the father, be also condemned in ỹ chyldren. But I wyl reherse to you more scriptures: Of a woman came the begynnynge of synne, sayeth the wyse man, & by her all we dy. Christ also sayeth, ỹ whych is borne of flesh is flesche. Agayne, how can ye speake good thynges, when ye youre selues are euell: Also in an other place, euery one that doth synne, is ỹ seruaūt of synne. S. Paule also sayeth: By one mā synne entred into this world & by synne death, & so went deth thorowe all men, in as muche as all we haue synned. Agayne, in Adā all are dead. In a nother place also he sayth all haue synned, & want the glory of God. Therfore Dauid cōfesseth that he was begottē in synne, & borne in synne. And sayncte Paule affyrmeth playnelye, ỹ we are borne by nature the chyldren of wrath. What saye ye nowe

Exo. xxv.

Joan. iii. Mat. xii.

Joan. viii

Rom. v. 1. Cor. vi. Rom. iii. Psal. l.

nowe my frendes, do ye not now at the laste perceyue that the synne of Adã hath condemned vs all, so ỹ his synne is oure synne. CHRI. We perceyue it well & beleue it also. PHIL. I wyll reherse vnto you a sayeng of S. Bernarde. In the faull of ỹ fyrst man, sayeth he, dyd we all faull. We fell vpon an heape of stones & in the myer, so that we are not only inquinated, spotted and defyled, but also woũded & greuously shaken, bruised & broken. Agayne he sayeth: Verely we are begotten in synful pleasure, therfore although it be agaynst our wyll, yet do we fele certayne vnlawfull & beastlyke mociõs of concupiscences in our selues. Hereto agreeth S. Austen sayenge, marke brothers behold that mankynde came forthe from the fyrst death of the fyrst mã. For sinne from the fyrst man entred into the worlde, & by synne death, & so went death thorowe all men.

Sermo. in cena Domini.

Ibidem.

De verbis apost. Se. iiii.

C.iiii. Marke

Roma.v. Marke this word went thorow. Cō
sither that ye haue herde, loke what
this is, went thorowe. It went tho-
row. Hereby is ỹ yong chylde gilty.
Syn he hath not done, but drawne.
For ỹ syn dyd not remayne in ỹ foū-
taine, but went thorow, not hī or hī
but went thorow al mē. The fyrst si
ner, ỹ fyrst preuaricatour begat syn
ners bonde to death. Thus se you ỹ
both the holy scriptures & also ỹ aū-
cient Doctours do conclude that all
we are dāned righteouslye for Adās
offence. So that euery mā natural-
Ho. rrrvi. de aduen. Domini. Ephe.ii. Gene.iii. ly, as S. John & Chrisostome sayth,
is not only a synner, but also euery
whytte synne, as the Apostle sayeth:
we were by nature ỹ sōnes of wrath
And this is it, that God the father
sayde to Adā: Cursed is the earth in
thy worke, as I rehersed to you be-
fore. THEO. Than haue we learned
here, that all we are cursed & dāned
in Adams worke, that is, for ỹ synne
whiche

which he he cõmytted in breakynge
Gods moost holy cõmaũdementes.
PHIL. Ye saye trueth. EVSE. This
is a thynge necessary to be knowen.
PHIL. Wythoute ỹ knowledge of our selues, we cã neuer truly know god noz vnderstand his holy scriptures. Therfoze wyl I go forth to minister vnto you the residue of youre fyrste dysshe. It followeth: It shall bryngе forth vnto the thornes & brãbles, I praye you what other thynge dothe your corrupte nature bryngе forth vnto vs than thornes & brambles, ỹ is to saye, synne, wickednes, vngodlynes, & all that euer is contrary to the wyll of God? And in dede synne may well be compared to a thorne oz bramble. For as the thorne & brẽble prycketh the body & woũdeth it greuously e, yea and bryngeth many tymes destruccion vpõ it, except other wyse it be holpen, so lykewyse synne moost greuously prycketh, woũdeth and

Marke this thynge well.

Synne cõpared lyke to a thorne.

and vtterly destroyeth the soule, excepte it be redemed by Gods mercye thorow Jesus Christ. THEO. I thinke this to be true. PHIL. It therfore followeth ẏ ī asmuch as all we are dead in Adam, we are not able of oure selues to ryse agayne from death vnto lyfe. And seyng that we are synners all that euer we do, muste nedes be synne, yea it is synne in dede, & deserueth euerlastynge death. For as the scripture sayth. The dispositiō and thought of mānes herte is prone to euel from his yonge age. We are wicked chyldren, & a wicked seed. We are that seed, whiche was cursed frō the begynnynge. We are lyke brute beastes. We are carnall & fleshely, sould vnder synne. We are vnprofitable seruauntes. We all haue gone astray lyke shepe. We all are Hypocrites & wycked. We are all lyers. We all are vncleane, & all our ryghteousnesses as a cloth polluted with menstrue.

Gene. viii.
Esai. lvii.
Sapi. xii.
Psa. xiviii
Roma. viii
Luke. xvii
Esaie. liii.
Esaie. ix.
Psal. xcv.
Esaie. liii.

All

All haue synned. There is not one ẏ dothe good, no not one. There is no man cleane from fylthynes, no not the yonge chylde. Ther is no man able to say, my hert is cleane, & I am pure from sinne. For our hartes are wicked and inscrutable. We are not able to thynke a good thoughte. All that euer we bryng forth is thornes & brābles, that is to saye, synne, vngodlines, & all abhominacion. What are we nowe of oure selues I praye you tell me. CHRI. Very synners. EVSE. Yea and al that euer we do in Adā, & of our own strēgth, is plaine synne and wickednesse. PHIL. I am glad that we haue learned what ye are of your selues by Adam. I pray you what are ye able nowe to do for to saue your selues from this perel, wherunto ye are fallen by Adam? THEO. Verely I can not tell. EVSE. Forsoth I thynke very lytle. PHIL. Ye might right well haue sayde, nothinge

Rom. iii. Psa. xiii. Job. xxv. Pro. xx. Hie. xvii. ii. Cor. iii. Gen. iii.

Nota.

The captiuite of man thorow syn.

thyng at all. For I ensure you that ye beyng lefte vnto your selues can do none otherwise but synne, & fall headlyng into all kynde of mischefe Your wytte strengthe, polecy, imagi nacion, reason, & free wyll auayleth here nothynge, to delyuer you from the captiuite of Satan, He leadeth you as the mayster dothe his bonde slaue, whyther soeuer it pleseth him as Christ witnesseth: euery one that doth synne, is the seruaūt of synne. Ye remember, I am sure, the storye of the wounded man, in the Gospell of Luke, which beyng dispoyled and robbed of all his clothes & greuously woūded, laye styll halfe deade. THEO. I remēber it very well. PHIL. This woūded mā signifieth euerye chylde of Adam. The clothes signify fayth charite, iustice, mercy, & such other vertues. The theues are Satā and his aungels. The woundes are synnes. Haulfe deade is to be alyue in the

Joan. viii.

Luke. x.

Marke here

the flesshe, & slayne in the soule thorowe synne. All this are we by Adā. And as this wouñded man could not be holpen of the Preste nor Leuyte, vntyll the Samarytane came, no more can we be holpen by ony creature or worke, tyll christ cōmeth the true Samaritane. We can not certes, we can not helpe our seues, but euen lye styll in the stynkynge puddle of synne. Loke in what case Satan leaueth vs, in the verye same do we remayne, excepte God of his mercy thorowe Christe helpeth vs. Neyther canstre e wyll nor all the wytte & polecye that we haue, profyte here any thynge, tyll God indueth vs w̄ strēgth from aboue. For as S. Austen sayeth: The nature of man all though it dyd remayne & cōtinue in that integryte & purenes, wher in it was made, yet could it kepe it selfe by no meanes, if the creator & maker of it dyd not helpe. Therfore seynge

Epist. cbl. ad Paul.

that

that wout the grace of god it could not kepe the health that it receiued, howe is it able to repare and get agayne that which it hath lost, without ye grace of God? Againe he saith free wyll sufficethe vnto euell, but vnto good it auayleth lytle, excepte it be holpen of that almyghty God. Therfore is it well sayde of the Apostle, God worketh in vs both the wil & the dede. Hereto agreeth the sayēg of Christ. As the vyne braunche can not beare fruyte, excepte it abyde in the vine, no more can ye except ye abyde in me. I am the vyne & ye are ye braunches. He that abideth in me, & I in him, the same bryngethe forthe much fruyte. For without me ye cā do nothyng. If any mā abydeth not in me, he is cast out as a braunche, & is wythered, & men gather thē & cast thē into ye fyre, & there burne. Thus se ye what ye are of youre selues by Adam, & that no strengthe ye haue ones

Lib. de vocāt. ca. viii
Itē. de cor et gea. cap. ii.
Phil. ii.
Joan. xv.

ones to aspyre or breath towarde o-
ny goodnes, much lesse to do or worke
any good thynge, excepte ye be hol-
pen of God. Ye se also howe full of
sinnes, diseases, woundes, sores, bot
ches, canckers, & al ỳ euer nought is
ye are. Ye se agayne, how ye are not
able of your selues to recouer youre
innocẽcy, that ye lost by Adã. CHRI.
Alas what is now to be done? THEO
The reherslyng of these thynges ma
keth me very sadde. PHIL. It shoulde
rather make you very glad. For as
S. Hierome sayeth: This is ỳ true
wysdome of a man to knowe hym
selfe to be inperfecte, & as I maye so
speake, the perfecciõ of all righteous
men in the flesshe is imperfecte.
Agayne he sayeth: Than are ye righ
teous, when we confesse oure selues
synners, & our righteousnesse consi-
steth not of our owne merite, but of
the mercye of God, as the holy scrip-
ture sayth, the righteous mã is the
accuser

In dial. con
tra Pelag.

Contra Pe
lag. lib. 1.

Prou. xviii.

accuser of hymselfe in ỹ begynnynge of his spech. Therfore must ye cõfesse your selues to be that in dede, which ye are, ỹ is, very synners, yf ye wyll be set free from this miserable captiuite, wherin ye are nowe to muche wrapped and ouerwhemled. EVSE. We confesse ỹ same. THEO. We nowe knowledge ỹ of oure selues by Adã, we are nothynge but synners, & all that euer we do without the spiryte of god is playne sinne, as S. Paule Rom. xiiii. sayeth: What soeuer is not of fayth is synne. PHIL. Well seynge that ye haue so fruytfully digested the fyrst dysshe of your Banchet, nowe haue I a fyt place, a conuenient tyme, & a good occasion to bryng vnto you the seconde dysshe, as it followeth in order. CHRI. I praye you let vs tast of it. THEO. That thynge also do I desyre.

¶ The seconde dysshe.

YOur second dysshe is cõtayned in that same chap. wher in the fyrst is recited. Therfore deuoure this w̃ no lesse gredy appetyte than ye haus done ỹ other. For this dysshe is much delicious & very wholsome for the vertuous preseruaciõ of the soule. I now bryng it forthe vnto you. Beholde here it is. I wyll sette ennemyte betwene the & an womã, betwene thy seed & her seed, & that selfe seed shall tread downe thy heade. Howe dothe this sauour in your mouth? THEO. Very pleasaũtly forsoth: but we do not perceyue what it meneth. PHIL. Heare therfore: These were the wordes of God the father to the serpent whan by his craft & sutteltye he had made Adã to offende, & in thẽ is comprehended an whole See of treasures. For they declare both oure free delyueraunce from captiuite, & also Gene. iii.

the victory ouer Satan and all his army. When Satan had thought ỳ he had gottē the ouerhand of man, and brought him into the same case wherinto he was throwen for his to much arrogancy & pryde, thynking by this menes to deceiue God of his purpose, which had made man for to supply ỳ nōber of Aungelles, which perysshed when Lucifer fel from heuen: God wyllyng to shewe himselfe of no lesse puissaunce to saue mā thorowe his mercy, than Satā was to condēne hym thorowe his crafte, pytied streyght way the miserable fall of mā, & afterwarde spake these consortable wordes to the great cōfusion of Satan, & the excedyng consolacion of man. I wyl set enimite betwene the & an womā, betwene thy seed and her seed, that selfe seed shall
The womā: treade downe thy heade. Thys woman is the mooste blessed and pure virgyn Mary, which was here promysed

mised to bringe forth ỳ seed, whiche
should tread downe Satans heade.
This seed is Jesus christ which toke The seed
flesh vnfaynedly of that moost pure
virgyn, & became man for our sake.
And he it is, which was promised of
God the father to treade downe the
heade of the Serpent. THEO. I per-
ceyue that by the serpente ye meane
Satan. But what is mente by the The tredyng
treadyng downe of his head. PHIL. downe of ỳ
The destruccion of his power. For ỳ Serpentes
chefe strēgth & power of a serpent cō head.
systeth ī his head. Though his tayle
or body be stryken or wouded, he for
ceth not much. For he wyl put them
both in perrel for the safegard of his
head, but yf his head be once striken
or wosided, thā loseth he his power,
than dyeth he shortelye. Therfore is
Christe promysed here, not to tread
downe the tayle or bodye of the ser-
pent, but his head, wherby is sygni-
fied the destruccion of his whole po-

wer. So that nowe Satan shall ne-
uermore triūph agaynst Gods electe
Do ye nowe perceyue this matter?
EVSE. Yea forsoth. CHRI. I neuer
harde so muche before. PHIL. Well,
nowe beholde the great & excedynge
mercye of God toward you, that ye
maye learne that to be true, whiche
God speaketh by his Prophet Ose:
Oze. xiii. Thy destruccion, oh Israell, cōmeth
of it selfe, but thy saluacion cōmeth
only of me. Ye haue heard that Adā
synned, & that thorowe his synne all
we were dāned. THEO. I remēber it
Gene. iii. well. PHIL. The scripture testifieth ỹ
so sone as Adam had offēded, he hyd
hymselfe, & fled from the face of god,
he was so gretly ashamed of ỹ synne
The misery of Adā. that he had cōmytted. For after his
offence he came not to GOD as he
ought to haue done, neyther sought
he grace & remission of his synne at
the goodnes of God, by cōfessing his
synne with a faythfull repentaunte
herte,

herte, but streyghtway after ỹ trāl-
gressiō of ỹ precept he fled from God
& hyd himselfe frō ỹ face of god, & as
they vse to saye, putte his head in a
busshe lyke a cowarde for feare? Oh
where are the powers of free wyl, yt
man be once withoute the spirite of
God? Man hath nowe no power to
seke for saluacion, but rather conti-
nueth styll in his olde wickednes, &
seketh to be far from the face of god,
couetynge rather to be damned thā
he would once approch vnto ỹ sighte
of God, synne hath so slayne his cou
rage. Satā in him hath so great do-
minion, yea whan he cōsidereth his
wickednesse, he is angrye w̄ GOD,
hateth God, and wysheth that ther
were no God, that he myghte escape
vnpunysshed, euen as an enemy of ỹ
publigue weale wysheth that there
were no kynge, no Emperour, no ru
ler, no gouernor, no magistrate, but
all lyke himselfe, that freely & wout

punyshement he myght deforme, re
nue teare, despoyle ỹ publigue wele
at his owne pleasure. Nowe beholde
The goodnes of god the vnspeakable benygnite of God.
When Adam had fled from him, and
hyd himselfe, so that he had no hoope
of helth, but vtterly despayred of all
consolacō, lokyng for extreme tyrā-
ny, to be exercysed vpon him at eue-
ry houre accordyng to his desertes.
God lyke a mercyfull father sought
hī vp, & spake before hi ỹ swete wor-
des heretofore rehersed to Satan, ỹ
by this meanes he might receyue cō
solaciō, & so be saued by geuyng ear-
nest fayth to that moost comfortable
promyse. O the vnmesurable good-
nes of this celestial father: he is that
Luke. xv. shepe herde, whiche neuer leaueth se
kyng vntyll he hath found the shepe
that was loste. He is ỹ father, which
ioyefully receiueth agayne into his
house that sonne, whiche prodigally
had spente all his substance. He is ỹ

Saina-

Samaritane, which healeth ỹ wou-
ded man. He is that LORDE, whiche
maketh of a blasphemer an Apostle,
of a persecutor a preacher. And whēce
commeth this his goodnes: of vs: of
our good dedes: of our merites: Na
verely, but of his bountcous mercy
and great goodnes. Frely and with
out deserte worketh he this thynge.
We are saued by grace thorow faith
& that not of our selues, for it is the
gyfte of God, & commeth not of wor
kes, bycause no mā should bost him
selfe. We beīg iustified by his grace
are made heyres, accordyng to hope
of euerlastyng lyfe. Not for the wor
kes of ryghteousnes which we haue
done, but accordynge to his mercye
hathe he saued vs. We are iustyfyed
frely by his grace. By grace are we
saued, & not by workes. Yf by grace
thē not of workes, or els grace were
not grace. He dyd chose vs by hys
grace, & not we hym by our workes,

Luke.x.
Mat.xxvi.
Act.ix.
Ephe.ii.
Tit.iii.
Rom.iii.
Rom.xi.
Joan.xv.

as chryst wytnesseth, ye haue not cho
Ephe.i. se me, but I haue chose you. Paule
also sayth, God did chose vs in Chryst
before the foundacions of the worlde
were layd. Hereto pertayneth ỹ say
Psa.lxiiii. eng of the Psalmograph: Blessed is
he o Lord, whome thou hast chosen
and taken vnto the, for he shal dwel
in thy inner courtes. That God of
his free mercy did chose vs without
our desertes, whan we were synfull
& poore woute ony e goodnes or god
lynes, he hymselfe testifyeth by hys
Esa.xlviii Prophet, sayeng: I haue chosen the
in the fyre of pouertie. EVSE. So far
as I can perceyue nowe, God alone
is ỹ author of our saluacion, & he of
his free mercy and aboũdant grace
Ephe.i. dyd chose vs to be his heyres, before
the foundacions of the worlde were
layde. CHRI. Yea and that before we
wrought ony goodnes, or shewed o-
ny poynte of kyndnes toward hym,
PHIL. Ye saye trueth. And that ye
maye

maye knowe that I wyll not the scriptures, I wil read vnto you the sayeng of S Austen: He was gyuē sayth he, for our sines, & rose agaīne for our iustificacion. Thy iustificacion, thy circumsicion is not of thy selfe. By grace are ye saued thorowe fayth, & that not of your selues, but it is the gyfte of God, not of workes vnlesse paduēture ỹ wouldest say, I haue deserued it, & therfore haue I receiued it. Thinke not ỹ ỹ dydest receyue it by deseruīg, which couldest not haue deserued except ỹ haddest receiued it. Grace wēt before thi meryte, grace is not of meryte, but merite of grace For if grace were of merite so haddest ỹ boght it, & not receiued it frely. Thou shalt saue thē sayeth he, for nothynge: What is this, thou shalt haue them for nothinge? Thou fyndest in thē nothyng wherby thou mayst saue them, & yet doste thou saue them. Freely thou gyuest De ver. Ipo Ser. xv.

frely thou sauest. Thou goest before all merytes, that thy giftes may obtayne thy merytes. Utterlye doeste thou geue frely, saue frely, which findest nothynge, wherof thou mayeste saue, & fyndest muche wherby thou mayest cōdemne. Agayne he sayeth, thou haste done no good, & yet is remission of synnes gyuen vnto the. Let thy workes be looked vpon, and they be all soūd euell, Yf god shoulde gyue the ẏ which is due to thy workes, he shoulde surely condemne the. But God doth not gyue vnto the ẏ payne which is due, but giueth the grace, which is not due. Also vpon this texte, to al that are at Rome be loued of God, saynctes by cyllynge: Here also, sayeth he, he sheweth that it is the excedyng mercy of God rather then thy meryte. For he sayeth not, to them that loue God, but to thē that are loued of God. For he loued vs fyrst, that we beyng loued should

In pro. Psa. xxxi.

Ja ep. ad Roma.

shoulde also loue hym. S. Bernarde also sayth: Grace maketh me iustified freely, & lykewyse delyuered from the bondage of synne. Hereto agreeth Fulgētius, sayenge: God giueth grace to the vnworthy freely wherwith the wicked beynge iustified maye be lyghtened wt the gyfte of good wyl, & with the power of good worckyng, that mercy preuentyng and goyng before he maye begyn to wyl good, & mercy subsequent and folowyng, he maye be able to do the good that he wylleth. Thus perceyue you, yt whether was nothynge in vs, wherfore God should loue vs, yet he freely loued vs & chosed vs by his grace to be his chyldrē, as S. Johñ sayeth: Behold, what a loue the father hath giuen to vs, that we should be called ye sonnes of God. Agayne he sayth: In this is loue, not that we loued God, but that he loued vs, & sent his sone to make agrement for oure synnes. In Cant. Ser. lxvii. Lib. i. ad monimū. 1. Joan. iii. 1. Joan. iiii.

And

And a lytle after: We loue hym, because he fyrst loued vs. THEO. What moued God to be so beneficiall vnto vs, seyng we had offēded so greuously, & were than by no meanes able to pacify his wrath w̄ ony good worke? EVSE. This woulde I also gladdely knowe. PHIL. His owne mere goodnes was the occasion of his loue toward vs for his sōne Jesus Christes sake. In hym, by hym, & for hym, is God the father mercyful vnto vs, & freely saueth vs wout ony respecte of our good workes. For as S. Paule sayeth: yt righteousnes came by the lawe, thā dyed Christ in vayne. And God hymselfe sayth by the Prophet Esaie. xliii I am, I am he, which putteth away thyne iniquities, yea & that for myne owne sake, & wyll remember thy synnes no more. Put me in remēbraūce & let vs be iudged togither: Declare yt thou haste any thynge, that thou Gene. iii. mayest be iustified. And this is it, ỹ we speake

Gala. iii.

we speke of before, that selfe seed shal tread down thy head. Furthermore God sayde to Abraham: In thy seed shall all naciõs of ỹ earth be blessed. Gene. xxii.
This seed, sayth S. Paule is Christ Gala. iii.
by whom al are we blessed, that is to saye, receyued into fauour, forgiuen of oure synnes, freely iustified and made heyres of eternal glory. CHRI. How cõmeth this to passe by Christ I praye you. PHIL. Verely on this wyse, when all we were dampned in Adã, God of his mere mercy and exceadyng grace promised to Adam & his posterite, that ther should be one borne, which should delyuer thẽ out of theyr seruitude and restore them agayne to grace. This dyd God the Gene. iii. and. xxii. Deut. xviii father in the olde lawe not only many times promise, but also obũbrate Exod. xii. and xvi. Num xxi. & shadow by dyuers misteries, figures, cloudes and ceremonies that by them ỹ faythfull might receyue consolaciõ. And at the tyme appoynted

of GOD the father this mā Jesus
Christ came into the world. He was
Esaie.vii. Roma.i. conceyued by the holy ghost, & borne
of the virgyn Mary, accordynge to
the holy scriptures: He was begottē
of the seed of Dauyd as pertainyng
to the flesshe. THEO. Yea & that with
oute the seed of man. PHIL. Ye saye
Luke.i. trueth. He receyued very flesshe by ẏ
wonderfull operaciō of gods spirite
of Mary, she styl remaynyng a pure
and cleane virgyne. It was necessa-
rye that he shoulde be borne of a vir-
gyn, in asmuch as the nature of mā
is full of carnall concupiscence, & de-
fyled by Adam, or els coulde not he
haue ben a pure & sufficient sacrifice
before God for vs. For by nature all
we are borne the chyldren of wrath,
Ephe.ii. sayth S. Paule. Therfore without
the seed of ony man, which is corrup
Heb.ii.iiii. ted in Adā, was he borne of ẏ moost
pure and vndefyled virgyn Marye,
beyng conformable to vs in all thyn
ges

ges, synne alone except. For our syn
was so great, that it could be put a
waye neyther by any chylde of Adā
nor yet by aungel, but only by such
one, as beynge of our flesche, shoulde
be borne without the seed of man, &
without ony carnal concupiscence.
And for asmuche as this coulde not
be broughte to passe by anye carnall
man, therfore was it necessary that
the sonne of god should come downe
from the right hande of God the fa-
ther, and be made very man for our Colo. 1.
sake, that he beyng both God & man
myght by his moost precious bloud
pacify god the fathers wrath, & recō
cyle vs agayne to him. God so loued
the world, sayth Christ, that he gaue Joan. iii.
his only begotten sonne, that euery
one that beleueth in hym, maye not
perysshe, but haue euerlastyng lyfe.
For God sent not his sonne into the
worlde for to condemne the worlde,
but that the worlde should be saued
by

by hym: He that beleueth in him, is not condēned. But he that beleueth not, is alredy condemned, because he hath not beleued on the name of the
Rom. viii. only begotten sonne of god. GOD sparednot his owne sōne, sayth S. Paule, but gaue hym for vs all.
Romvi. Agayne, God setteth out his loue ẏ he hath to vs, seynge that whyle we were yet synners, Christ dyed for vs much more than now, seyng we are iustified in his bloud, shal we be preser ued from wrathe thorowe him. For yf when we were enemies, we were reconcyled to God by the deathe of his sonne, much more seynge we are reconcyled, we shall be preserued by his lyfe. Not only so, but we also ioy in god by the meanes of our LORDE Iesus Christ, by whome we haue re-
1. Joan. iii. ceyued this attonemente. Also S.
1. Joan. iiii. John sayeth: For this purpose appe red the sonne of God, for to loose the workes of the euel. Agayne, in this

appeared

appeared ẏ loue of God to vswarde, bycause that God sent his onlye begottē sonne into the worlde, that we myghte lyue thorowe hym. Thus se you ẏ whan ther was no hope of saluaciō for vs in ony creature God of his owne free goodnes sēt downe his only begotten sonne to be a Sauyour vnto vs. EVSE. This do we perceyue right wel. PHIL. Nowe marke agayns, howe that by him alone we are saued. His name is IESVS, that is to saye, a sauyour, for he it is that saueth his people frō theyr synnes, neyther is there any other name gyuen vnto men vnder heauē, wherin they must be saued, but only by this name IESVS. To hym gyueth all the Prophetes witnes, that thorow his name, all shall receyue remission of synnes, that beleue in hi. Be it knowen vnto you, ye men & brothers, ẏ by this Jesus Christ remissiō of synnes is preached vnto you, & from al

Math. i.

Act. xiii. Act. x.

Act. xiii.

thynges, from the whiche ye coulde not be iustified by the law of Moses by him is euery one that beleueth iu-

Joan.i. stified. He is ỳ Lãbe of God, whiche taketh awaye the synne of ỳ worlde.

Joan.xi. He is our resurreccion & lyfe. He is

Joan.xiiii. the waye, trueth & lyfe. No man commeth to the father but by him. He is

Joan.x. the good shepeheard, by whom we be saued from the wolfe. He is the doze, by whom we must enter into grace.

Joan.xv: He is the vyne, in whome we beyng ingrafted muste nedes bzynge fozth

i.Coz.i muche fruyte. He is oure wisdome, righteousnes, sanctificacion & redẽcio. He is our peace. He is our mediatour & aduocate. He is alpha & ome

Ephe.ii. i.Timo.ii. i.Joan.ii. Apoca.xxi. Roma.v. ga, that is, both the begynnyng and endyng of our saluacion. Moreouer by him are we at peace with God. By him haue we a waye in thozowe fayth vnto this fauoure, wherin we stond, & reioyce in hope of the prayse that shall be gyuen of God. By hym

is the

is the fauoure of God plenteous to-
warde vs. By hym & his righteous-
nes are we made righteous By hym Rom. viii.
hath the lawe of the Spirite of lyfe
made vs free from the lawe of synne
& deth. By hym hath god the father
blessed vs with all spirituall blessyng
in heauenlye thynges. By hym dyd Ephe. i.
God chose vs, before the foundacõs
of the worlde were layd, ỹ we should
be sayntes & fautles before hym. By
hym are we made dere to god the fa-
ther. By hym haue we redemption, Ephe. ii.
by his bloud remission of sinnes. By
him are all thynges both in heauen
& earth gathered togyther. By him
we, which in tymes paste were farre
of, are made nigh thorow his bloud.
By hym we haue and open waye vn
to the father. By hym are all our sin
nes forgyuen vs. By hym are we de Col. ii.
lyuered from the wrath to come. By 1. Thes. i.
hym and by his bloude are we made
cleane from all synne. By hym & by 1. Ioan. i.

Heb.x. the oblacion of his moost blessed bo-
dy done once for all, are we sanctifi-
ed. Yea by that one oblacion hath he
made perfecte for euermore thē that
are sanctifyed. To conclude, by hym
Rom.vi. is euerlastyng lyfe gyuen vnto vs.
Thus se you that by Christ all good
thynges chaūse vnto vs, & that god
the father is wel pleased & set at one
w̄ vs for his sake, as he himselfe wit
Mat iii. nesseth. This is my welbeloued sōne
in whome I am weill pleased, or for
whose sake I am fully contented w̄
man. Hereto agreeth the sayenge of
Ad vital. ep.cvi. S. Austen: All ỹ euer receyue euer-
lastynge lyfe, receyue it not but by
In manu. al cap.xxii. Christ. Therfore sayth he in another
place: All my hope is in the death of
my LORDE. His death is my meryte
my refuge, succour, health, lyfe, & my
resurrection. My merite is the com
passiō of the LORDE I am not wout
meryte, so long as ỹ LORDE of merci
es shal not wāt. And yf ỹ mercies of
the Lorde

ꝑ LORD be many, I am plenteous in
merites. The stronger he is to saue,
the more without iopardy am I, let
vs therfore gyue thākes, sayeth he,
to the LORDE our sauiour, whiche
no merites goynge before, hathe he-
led vs that were wounded, reconcy-
led vs his enemyes, redemed vs frō
captiuite, brought vs againe out of
darkenes into light, called vs again
from death to lyfe, & let vs humbly
confessyng our fragilite & weakenes
desyre hys mercy, & in asmuch as he
hath preuented vs, as the Psalmo-
graphe sayth, wt his mercye he maye
vouchsafe not only to preserue and
kepe in vs, but also to augment and
encrese his giftes or benefytes, whi-
che he hath vouchesafe to gyue vs.
CHRI. Amen. THEO. So be it. EVSE.
LORDE let it so come to passe. PHIL.
Howe dothe this seconde seruyce of
your Bācket please you? THEO. We
neuer i our lyues tasted a dysh more

Lib. 1. Hom. xiiii.

pleasaunt & comfortable to our soules health. EVSE. We haue now learned what we are of our selues, and wher remedy is to be gotten, but by what meanes shall we come by it? What thynge maye be the occasion wherby we maye receyue so many & so great benefytes at ỹ hande of god the father for Jesus Christes sake? I praye you a good fellowshyppe declare this vnto vs. PHIL. I neuer heard a questiō axed in better tyme for the answere to it is your thyrde dysshe, whiche before you proponed this question, I was fullye determined to set before you. And now here it is.

¶ The thyrde dysshe.

PHILEMON.

Marke.i.

REpent, & beleue the gospell. These were ỹ wordes that our sauiour christ as marke testifieth, vsed whē he began to preach. In the which he declareth by what

by what meanes we may obtaine re
mission of our synnes, & the cel stial
heritage of gods glorye. Repent, sai Hom. lxxx. de penitentia.
eth he, & beleue the gospell. Fyrste he
exorteth vs to repentaunce, whiche
is, as Chrisostome sayth, not only to
cease from the olde euelles, but also
to folowe better offices, & such thyn-
ges as oughte of dutie to be done, as
Dauid sayeth: Declyne frō me euel, Psal. xxxiii
& do good. S. Johñ the Baptyste in
lyke maner in the begynnyng of his Math. iii.
preachyng sayd: Repēt for the king Luke. xxiiii
dome of heauen is at hand. Christ al-
so after his resurreccion commaun-
ded his Apostles to preach repētāce
and remission of sinnes in his name
vnto al nacions. Lykewyse we read
in the Actes of ẏ Apostles then whē
Peter preached to the Jewes much Act. ii.
of christ, & shewed them that he was
the same LORDE Jesus, whom they
had crucyfied, they were prycked in
theyr hertes & sayd: Ye mē & brethrē

what shall we do? Peter sayde vnto thē: Repent, & be baptised euery one of you in the name of Iesus Christe for the remission of synnes, & ye shall receyue the gyfte of the holy Ghost. Here se you that Christ and his Apostles declared Repentaunce to be a meane wherby we maye obtaine remission of our synnes & euerlastyng lyfe. And that you maye perceyue ỳ matter ỳ moze playnly. I wyll lyue ly paynt in mooste euydent coloures and set it out before your eies w certayne other histozies of both Testamentes ỳ ye maye learne to be true, whiche Chrisostome sayeth. THEO. I pray you what sayth he? PHIL. Ther is not, sayeth he, there is not, beleue me, ony synne in ỳ wozlde, that doth not gyue place to the vertue of repētance, yea rather to ỳ grace of God, which when we turne to better thīges, dothe streyght wayes wozke w ỳs. EVSE. This is a confortable sayenge

In Math. Hom. xlii.

eng for synners. PHIL. Yea and in al
pointes agreable to the holy scriptu
res. For Christ came not to call the Math. ix.
ryghteous, but synners vnto repen
taunce. Nowe marke for your helth
and consolacion. Dauid committed ii. Reg. xii.
both mãslaughter & adultrye, & ther
fore was he threatened many euels
of God by his Prophet Nathã. Not
withstandynge he had not so sone re
pented hym of his acte, & cõfessed his
faute, sayenge: I haue offended the
LORDE, but the Prophet sayde: The
LORDE hath turned awaye thy syn,
thou shalt not dye. Kynge Achab al. iii. Reg. xx.
so dyd slaye his subiecte Naboth, ỹ
he myght enioy his vyneyeard. And
God therfore sent his Prophet Heli
as vnto hym for to tell him that the
dogges shoulde lycke his bloude also
euen there, where they lycked the
bloude of Nabothe, and that euery
one of the house of Achabbe that ma
keth water agaynst ỹ waull, should

be slayne. &c. Achab streyghte waye was ashamed of his faulte, repēted, cutte his clothes, couered his flesshe with garmētes of heere, fasted, slept in sacke cloth, & walked with a heuy countenaunce, & therfore god seyng his repentaunte herte, sayd that he would not bryng in that euel in his dayes, but i his sōnes tyme. Agayne hinge Manasses, in asmuch as he repented, for all the abhominaciō that he committed agaynst god & his glory, was forgiuē. & afterward nōbred among ỹ frēdes of god. The Niniuites were threatened withī forty dayes to be subuerted for theyr dissolute & wicked lyuynge. But they beynge striken with repentaūce in ỹ meane season, & mendynge theyr lyfe, receyued fauour & were saued. As I may come nerer home, as they saye, who was more famous in sinne thā Mary Magdalene, yet in asmuch as she faythfully repented, & bewailed her synfull

iiii. Reg. xxi. ii. Par. xxxiii

Jonas. iii.

Luke. vii.

synfull lyuyng, her synnes were for-
gyuen her. Peter denyed Christ, yet Mat.xxvi.
seynge he repented & wepte bytterly
for his offēce, he was fauourably re
ceyued to grace: The prodigal sonne Luk.xv.
although he had consumed all hys
goodes, was ioyfully receyued in as
muche as he repented & knowledged
his offēce. The these called neuer for Luk.xxiii.
grace tyl ỹ hour of deth, yet seyng ỹ
he bewayled than his misery, & ared
merci, he was herd, & wēt w̄ Christ ī
to Paradyse. Do not these histories
besydes other, shewe of what greate
strength repentaunce is. CHRI. Cer-
tes they be very cōfortable for poore
afflicte synners. PHIL. Thus se you
that repentaunce is a great cause of
the mitigacion of gods wrath, yea &
an acceptable Sacrifice to God as Psal.l.
Dauid saith, a sacrifice to God is a
troubled spirite, a contryte & hūble
herte god wyl not despyse. Thus re- Beholde what true repētaūce worketh in man.
pentaunce maketh a man to dye vn
to synne, & to lyue to righteousnes.

It maketh vs so lōg as we are ī this worlde valeantly to enarme our selues, and to enter battayle with Satā & his army, & cōtinually to fyght against our enemies. It maketh vs to hate all wyckednes, & enbrace all vertue, so ỹ dayely we procede more & more from faith to faith, & frō vertu to vertue. It maketh vs to hunger & thyrst after ryghteousnes. It maketh vs to desyre to be dissolued from this mortal body, & to be with Christ. No mā is able to expresse sufficiently ỹ excellency & vertu of this true and faythfull repentaūce. And this is it, which maketh Chrisostom to crye out on this maner: O repentaunce, which thorowe gods mercy forgyuest sinne, & openest Paradise, which healest a man contryte & brokē, & makest merye hym that is sad, callest agayne lyfe frō deathe, restorest the state, renuest the honour, gyuest boldenes, reformest strēgthes, & powrest

Rom. x.
Ps. lxxxiiii
Mat. v.
Phil. i.

Ser. xxix. De penitēcia.

powrest i agayne grace moze aboun dãt. O repẽtaũce, what new thyng shall I tell of the? Thou dooste loſẽ al thynges that are bounde. All thyn-ges loſened dooſte thou ſet at liber ty. All troublous thynges dooſte ỹ mitt gate. All thynges broken dooſte thou make whole. All confuſed thynges dooſte thou make cleare. Al deſperate thynges dooſte ỹ encourage O repen taunce moze rutulante than golde, moze brygbt than the ſonne, whome ſynne doth not ouercome, noz defec cion ſuppreſſe, noz deſperaciõ put a-waye. Repentaunce refuſeth cou-touſnes, abhozrethe lecherye, erche-weth furour & madnes, maketh loue ſtronge, treadethe downe pryde, re-frayneth the tonge, faſhyoneth ma-ners, hateth malyce, excludeth enuy Perfecte repeutaunce compelleth a ſynner to ſuffer all thynges gladly. If a violente perſõ ſeke that that he hathe, he forbyddeth hym not. Yf he

taketh

taketh awaye his garment, he stry-
ueth not agaynst hym. To him that
striketh the one cheke, he proffereth ỹ
other. If ony man wyl compell him
to go a myle with him, he wyll of his
owne free wyll go two. If he be cha-
stised he geueth him thankes. If he
be prouoked, he holdeth his peace. If
he be sharpelye spoken vnto, he spea-
keth gentely agayne. To his superi
our he geueth reuerence. To his in-
feriour, he is lowlye, In his herte is
contricion, in his mouth confession,
in his worke all humilite. This is ỹ
perfecte and fruytful repentaunce.
To him that repenteth so, God is at
hand, a norysher to hym that is hũ-
gry, a gyuer of drinke to him that is
thyrstye. O repentaunce the mother
of mercye, the maystres of vertues,
thy workes are great, wher w̃ thou
dost loosen the gylty, refresheth thẽ
that offend, releest them that slyde,
recreatest ỹ desperate. By ỹ Christe,

appoyn-

appoynteth vs that ꝑ kigdom of he uen is at hande, sayenge, repent, for the kyngdome of heauen is at hand. Hytherto haue I reherſed vnto you the mynd of Chriſoſtome cõcerning repentaunce, whereby ye maye perceyue, as I sayde before, that repentaunce is one of the principal meanes, wherby we obtayne remiſſiõ of synnes & the kyngedome of heauen. EVSE. God gyueth vs all grace truly to repent. THEO. But howe shall we know, whã we truly repent on ſuch maner, that it prouoketh God to be mercyfull to vs. CHRI. In dede this is a thynge neceſſary to be knowen. PHIL. To this youre queſtion shall S. Auſten aunſwere, which sayeth: Whan thou doſt ſo repent, ꝑ ꝑ thing ſauoureth to the bytter ī thy mynd, which before was ſwete in thy life: & that, whiche dyd delyght the before in thy body, doth trouble the in thy herte, than doſte thou repent well, & saye

Ser. ter. de Nati, do.

saye to God, to the alone haue I syn
ned, & euell haue I done before the.
Warke wel. So that the whole summe of repen-
taunce is this, to dye vnto synne, &
to lyue vnto righteousnes, which is
signified by our plonginge in ỹ font
when we are baptised, & by oure ta-
kyng out agayne, as S. Paule say-
eth, we are buryed togyther w̃ hym
by baptisme ĩto death, ỹ as Christ is
Roma. vi. raised vp from the dead by the glory
of his Father, so we in lyke maner
shoulde walke in a newe lyfe. THEO.
If we repent, be sory for our sinnes,
cõfesse our wickednes, amende oure
lyfe, is this ynough? PHIL. This is
much certes, but not all. For repent
is not only contayned in your dysh,
Repentaunce and Fayth must be ioyned togither. but also, Beleue the Gospell. Thys
pour repentance must be ioyned w̃
fayth, & lynched with a sure persua
sion, that God the father according
to his promyse wyll vndoutedly for
gyue you your synnes for his sonne

Jesus

Jesus Christes sake. For Caym, Esau, Pharao, Saul, Antiochus, Judas & many other repented & gratted they? offēces, yet were they not forgyuen. Many also among the very Heithen & gentiles glystered outwardely with a meruaylous godly conuersacion, & forowed very greatly yf at any tyme they dydde defyle they? innocencye with ony spotte & vncleanes, yet were they not made heyres of eternall glorye. And why? Uerely they tasted after a certayne maner of ỹ fyrst parte of your dyeth, but not of the laste. They repented, but they beleued not ỹ gospell, that is, they sought for no helpe of they? wickednes at gods exceadyng mercy thorowe Jesus Christ. They had not the christen fayth in thē, whyche commynge from a repentaunt & sorowfull herte, maketh haste to God, and approcheth boldly to the throne of his grace, that it maye obtayne f. Hebre. iiii.

Marke this well.

uour and remission of synnes. Repē taunce without fayth bryngeth desperacion, but repentaunce accompanieth fayth, bryngeth remissiō of sinnes, tranquilite of conscience, & euerlastinge lyfe, as we maye easely perceyue by two of Christes Disciples.

Math. xxvi.

Judas sold Christ, & Peter denied & forswore Christ. Here bothe synned, both repented, both confessed theyr offence. One by manifest wordes, & the other by teares. Yet was Peter saued, and Judas damned. How so? Because that the repentance of Peter was ioyned with faith & hope of forgyuenes, & the repentance of Judas was not so. Mary Magdalene dyd not only repent of her fynfullyuynge, but also beleued to haue remission of her synnes. And therfore dyd not Christ only saye of her vnto Simon the Pharise, many synnes are forgyuen her, because she loued muche, but he also sayd vnto her w

Luke. vii.

a liue

a lyuely voyce, thy fayth hath saued the, goo thy waye in peace. Heare what Chrisostome sayth: If thou be wythered & worne away of synne, renewe thy selfe by repētaunce. Why, may he that repenteth be saued? yea vndoutedly? Wherof commeth it to passe? of ẏ LORDES fauourable mercye. Truste not to thy repentaunce. For thy repentaunce can neuer put away so great sinnes. If it were thy repentaunce alone, thou myghteste well feare, but seyng that the mercy of God is accompanied with repentaunce, be on a good conforte, for it ouercommeth thy wickednes, & god is exceadynge mercyfull, & so full of gentlenes, that he dyd not spare his owne sōne for to redeme the vnkind seruauntes. Saye not vnto me, I haue synned tomuch, howe can I be saued? Thou canste not in dede saue thy selfe, but thy LORDE can. And he so putteth awaye thy synnes, ẏ ther

Hom. lxxx. De penitentia

Roma. viii.

neth no prynte, sygne or tokē of thē.
Here ye se also by Chrisostome that
repentaunce wout an earnest fayth
had & reposed in the mercye of God,
can by no meanes put away synne.
This your dysshe therfore teacheth
you both to repent & also to beleue.
For what so euer is not of faythe, is
Rom. xiiii synne sayeth S. Paule: The worde
Psal. xxxii of the LORDE is right, sayth Dauid
and all his workes are in fayth.
In Math. Hom. xix. A worke without fayth, sayeth Chri
sostome, is nothyng. Agayne he say-
eth: we must haue fayth euery wher
I meane that fayth, which is the mo
ther of all good thynges, ẏ medicine
In Joan. Hom. xxxii of helth, without the which a man cā
not perceyue the doctrine of great &
excellent thynges, but is lyke vnto
them, which takynge in hande for to
swymme ouer ẏ see wythout a shyp,
In. i. Ti. Hom. i. whan they are a lytle forward, theyr
hādes & theyr fete beyng once wery,
are vtterlye ouerwhelmed wyth the
waues

waues of ỹ see. Also in another place All oure elders are reported ỹ they pleased God by fayth, therfore with out that, all thiges come to nought. Hereto agreeth S. Austen, sayenge: The medicyne of the soule and of all woundes, & the alone sacrifyce to appeale Gods wrath for the synnes of all men, is to beleue in Christe. Neyther canne anye man at all be made cleane, eyther from originall synne, whiche he hath drawne of Adam, in whom all haue synned, & be made naturally the chyldren of wrath, or frō the synnes, which they, by not resistynge the carnall concupiscēce, but by followynge it & seruyng it by vngraciousnes & wycked lyuyng haue added & put therto, excepte by fayth they be enuried & ioyned togyther ī the body of him, which without ony carnall entysemente & mortiferous delectacion was conceyued. Thus se you that repentaunce wythoute

We bee.bo. Sermo.xl.

fayth auayleth nothyng, but enuni
ed & ioyned with fayth is a singuler
and hyghe treasure, For by
fayth doth God heare vs. By fayth
are we blessed. By faythe dothe God
appere vnto vs. By fayth do we vn
derstond the trueth. By fayth do we
kepe the commaundemētes of God.
By fayth are we maryed to God.
By fayth haue we eternall lyfe. By
fayth are we purifyed. By fayth are
our hertes made cleane. By faythe
are we made the sonnes of God. By
fayth are we iustifyed. By fayth we
please God. By fayth we be borne of
God. By fayth we subdue Satan.
By fayth do we ouercome the world
To conclude, by fayth all goodnesse
chaūse vnto vs, and without fayth
all euell thynges fall vpon vs. No
meruiale, for as Chrisostome sayth:
Fayth is the foundaciō of the moost
holy religiō, the bonde of charite, the
subsidie of loue. This fayth conty-

1. Para. vi.
Psal. ii.
Sap. i.
Sap. iii.
Eccl. xxxiii.
Osee. i.
Joan. iii.
Gal. iii.
Act. xv.
Joan. i.
Gala. iii.
Roma. v.
Gala. iii. iiii.
Hebre. xi.
1. Joan. v.

meth

meth holynes, corrob rratethe & ma- Ephe. vii
keth strōg pure lyuyng, garnissheth i. Pet. v.
dignities. In chyldrē it shyneth, in i. Joan. v.
yonge men it floryssheth, in olde mē
it is a godly spectacle, it confirmeth
al kyndnes, it exalteth degrees, it ke De file Abra
peth all offices, in the poore man it hā. ser. xxxiii.
is pleasaunt, in the meane man me-
ry, in the rytch honest. Fayth preser
ueth frendeshyppes, gathereth togy
ther assemblies, reporteth euer wel,
it despyseth no man, it contemneth
no man, it faylethe no man, excepte
perchaūse he fyrst fayleth her. Faith
vnderstandeth the commaundemen
tes, kepeth the preceptes, fulfylleth
promises. Faith maketh vs acquain Repentaūce
ted with God, & constituteth vs frē and Faythe
des with Christ. Thus haue I decla are the onlye
red vnto you in this your thyrd ser- mence, to ob
uyce, that the onelye meanes to ob- tayne to re-
tayne remission of oure synnes, & to mission of si-
be made heyres of eternall glorye, is nes.
vnfaynedly to repent, & faythfullye

to beleue, that is to saye; to forsake oure olde lyuynge & to become newe men, garnisshyng our lyues with al the fruites of the spiryte, and to beleue earnestly, that thorowe this repentaunce and fayth, God wyll vndoutedly for Jesus Christes sake forgyue vs all oure synnes, receyue vs agayne into fauour, & make vs heyres of his eternall glory. EVSE. This is the moost pleasaunt dysshe that euer I tasted. THEO. These thinges that you haue spoken vnto vs are so confortable ẏ me thynke I am now enflamed & more set on fyre thā euer I was before. CHRI. As I maye vnfainedly reporte vnto you the affect of my herte, verely synce that ye declared to vs the goodnes of God ẏ father toward vs thorow Jesus christ I haue felte in my herte such an earnest fayth & burnyng loue towarde God and his worde, that me thynke a thousande fyres coulde not plucke me

The preachynge of gods kindnes make the mē earneste ye to loue God, and to sake for to fulfyl his wil

me away from the loue of hym. I be
gynne nowe vtterlye to contemne,
despyse, reiecte, cast awaye, & sette at
nought al ỹ pleasures of this woꝛld,
wherein I haue so greatlye reioyced
in tymes past. All the thꝛetes of god,
all the displeasures of God, al ỹ fyꝛes
& paynes of hell coulde neuer beꝛoꝛe
this daye so allure me to the loue of
God, as you haue nowe done by ex-
pꝛessynge vnto me the excedyng mer
cye & vnspeakable kyndenes of God
towarde vs wꝛetched synners, inso
much that now from the very herte
I desyꝛe to knowe what I maye do,
that by some meanes I maye shewe
agayne my hertes to be full fyxed on
the seekynge of his glooꝛy. Foꝛ I nowe
desyꝛe nothyng moꝛe thē the auaūce
mēt of his name. PHIL. It reioyceth
me to heare these thynges of you.
Theꝛfoꝛe nowe wyll I, as due oꝛder
requireth bꝛynge foꝛth your fourth
yea & last dysshe, that ye may knowe

what ye ought to do agayn toward God for his vnmesurable bountie, & infinite benefites toward you, that ye lyuynge in this worlde worthy of his kyndnes, maye after this lyfe receyue the crowne of glorye. THEO. I praye you bringe it forth streyghte wayes, for we much desyre to tast of it. EVSE. There is nothynge that I wysshe more than continually to be fedde with the meate of such an heauēly banckett. Therfore I praye you go forth to minister vnto vs the resi due of oure moofte delicious feaſte. PHIL. Agreed, but marke well, for here it is.

¶ The fourth dysshe.

Ephe. ii. WE are the workemanshyp of God, created in chryſt Jesus vnto good worckes, whiche God hath prepared that we ſhould walke in them. This is ỳ sayinge of S. Paule, whiche a lytle before this sentence in his Epiſtle to ỳ

Ephe

Ephe. declareth, as I haue hitherto taughte you, that by nature we are the chyldrē of wrath, & are saued only by grace thorow fayth, & that not of our selues, for it is ỹ gyfte of god, & commethe not of workes, bycause no man shoulde boste hym selfe. And whan he hath this done, immediately he exorteth vs to good workes, saienge that we are the workemanship of God, created in Christ Iesu vnto good workes, which God hath prepared ỹ we should walke in them. Here maye ye learne, what is your duety to do vnto God agayn, seing that he frely thorowe fayth hath saued you without any merites, deseruynges or good dedes on your behalfe. Your duty is to lyue wel, to practyse good workes, to exercyse al godlye actes, to lede a vertuous conuersacīō, and in all your lyfe thorowe the study of innocency to seke the glory of God. Now shall your cōuersacion declare

What the duty of ỹ fayth is.

and

and shewe by externall workes whe
ther your repentaunce be vnfayned
or not, whether your fayth & loue to
warde God be syncere, true, & proce-
In.i.Tim. Hom.ii. dyng from a godly herte or not. For
yf your repentaunce, faith & loue be
christian & vnfayned, than shal good
workes ensue & followe agreable to
the same. For faythe, sayeth Chriso-
stome, sheweth that, whiche is true.
And out of syncer fayth cōmeth cha-
rite, in so much that he, whiche bele-
ueth truly in God, cā neuer be with
De vocatr. Gen.ca.vi Lib.i. out it. S. Ambrose also sayth: fayth
is the mother & brynger forthe both
of good wyll & righteous workyng.
Ibidem. Agayne he sayeth: A new creature
hath this property by grace, ẏ they
which are the workemanshyp of god
which are made in Christ by an hea-
uenly natiuite, be no more sluggysh
De vo.ge. cap.vlti. Lib.ii. nother gyuē to lyue dissolutely, but
they go forth & profyte from vertue
to vertue, in walkynge by the waye
of good

of good wozkes. Also ī another place he sayeth, God gyueth to thē whom he choseth without merites, wherof they maye be garnysshed with merites also. And it is not truely sayde, that the entent and determinacion of wel wozkyng is not in the electe. Foz the gyftes of vertues cā not be ydle. Thus se you that lyuyly fayth whereby ye are ingrafted in Chzist, bzyngethe fozth good wozkes. Neyther is true repentāce, syncer faith, vnfayned loue in you, yf good & chzistien wozkes do not followe your conuersion. Yea they that bost of fayth and bzynge not fozth the wozkes of fayth, derogate muche the glozye of fayth, & cause the true and chzistian fayth to be slaundered & yll repozted amonge thē which neuer tasted, nozyet at ony tyme in theyz hertes felte what a pzecious thyng, and of howe great strength effycacy & power, the syncere faythe is. Therfoze yf youre

Marke this well.

fayth

fayth be not accōpanied wyth good
workes, youre fayth is dead, as S.
Cap.ii. Ja. sayeth, ẏ is to saye, it is a true &
christen fayth no more, than a deade
Gala.v. corse is a man. For that faith, which
is approued before God, worketh by
charite, & charite cā not be ydle, but
brasteth out into good workes, whā
so euer it seeth an occasiō gyuē, who
can loue his neighbour, & suffer him
to perysshe for want of his helpe?
Therfore is a faythfull man compa
red in ẏ first Psalme to a tree, which
is planted by the waters syde, & brin
geth forth her fruytes in due tyme.
Joan.xv. I am the true vyne, sayeth Christ, &
ye are the braunches. He that aby-
deth in me, & I in hī, bryngeth forth
much fruyte. Agayne he sayeth: He
that beleueth ī me, floudes of lyuish
water should flowe out of his belly.
Joan.vii. Here se you that he which dwelleth
ī Christ by fayth, & beleueth in hī brī
geth forthe plenty of good workes.

He

he therfore that is an vnfruytfull tree, & bringeth forth no good fruite, surelye he beleueth not aright in Christ, neyther hath he the Christen fayth, boste and crake he neuer so much of it. EVSE. We thinke than by your wordes, ỹ good workes necessarely follow the christen fayth. PHIL. Yea euen as necessarelye as the shadow followeth the body, & death the lyfe. THEO. They than whiche lyue dissolute, & without doyng of good workes, haue not the christen fayth. PHIL. No verely, no more than a deade cole hath in it the vertue and strength of burnynge. CHRI. Therefore ought all men not to quenche ỹ spirite, but with all mayne & frãcke courage to apply themselues to ỹ diligẽt practyse of good workes. PHIL. Ye saye trueth, for as ye herd before we are the workemãshyp of God created in christ to good workes, which God hath prepared that we shoulde walke

Workes. 1. Thes. v. Ephe. ii.

walke in thē. But I praye you note a fewe thynges, which I wyl nowe declare vnto you concernynge this our dyshe & laste seruyce. Fyrste S. Paule sayeth: We are the workemā shyp of God. This sheweth that god Psal. xcviii made vs, and not we our selues. He wrought vs by his deuyne power.

A double creatiō one in Adā, ano ther in Christ

But by this workemanshyp not we only are made that beleue ī god, but also the vnfaythfull, yea the verye brute beastes, & wormes, with al thīges contayned in heauen and earth. Therfore of this makynge haue the faythfull no more cause to reioyce, thā the vnfaythfull haue. Wherfore it doth followe: Created in christ Iesus. Behoide here is a newe creaciō. Here is another byrth. Here is a regeneracion, whiche far differeth frō the olde natiuite. Here are we made newe creatures. In whom, in Moses by the lawe? Nay verely, but in christ by fayth. By fayth are we re-

generate

A newe pathway vnto prai er, ful of much godly frute and chriſtē knowledge, lately made by Thē odoze Baſille.

*

Pſal. 6.

Delyght thou in the Lord and he ſhal gyue the, the peticions of thy herte.

IN

we shall triumphantly haue the vic-
tory ouer thē all. Be ye obedient to
Jacob. iiii. God, sayth S, James, resist ỳ deuel
& he shall flye from you. Draw nigh
to God, & he shall drawe nyghe vnto
you. Make clene your handes O ye
synners, & purify your hertes, O ye
that are double minded. Be ye trou
bled, & mourne, and wepe, let youre
laughyng be turned into mournyng,
& your ioye into sorow. Shew your
selues hūble in the syght of ỳ LORDE
& he shall lyfte you vp.

O that we would followe ỳ godly
counsell of this holy Apostle, & so re-
dresse our wicked maners, ỳ the chri
sten publique weale myght be resto-
red to her olde amiable beauty & glo
Wayes to obtayne Gods fa-vour. rious pleasaunce. Howe many way-
es hathe God lefte here amonge vs,
wherby we maye make him a merci
full father, & a gentle sauyour vnto
vs? As I maye leaue of to speake of
fastynge & almes dede, what a good
ly and

[To cont. see 9 leaves further on]

generate, borne a new, created agen in Christe Jesus. Wherunto? Unto wicked maners? Nay certes, but vn to good workes. Note that he saith, vnto good workes. They that are borne anewe in Christ thorow fayth are created in hym to good workes. If ony mā therfore be not studious of good workes: he is not created in christ, but remayneth styll in ỹ creacion of Adam. But vnto what good workes is the Faythefull created in Christ? vnto Rome runnynge? gaddynge of pylgrimage? settyng vp of candels? gyldynge of your ymages? payntyng of tabernacles? building of monasteries? purchasynge of pardons? & such other trifelyng fantasies inuented of the ydle brayns of the Papistes for lucres sake? na verely. For these are no good workes i dede before god, but only so called to blynde the eyes of carnall men with such goodly and godly tytles. Unto

Good Workes declare a mā to be created anewe in christ Jesus.

Good workes are not the fantasies of mā / but ỹ cōmaūdemētes of God.

what good wozkes thā are they cre-
ated? In good faythe, to those good
wozkes which God hath pzepared ẏ
we should walke in thē. Marke that
he sayth, which God hath pzepared,
& not that man inuented. In them
should we walke, ẏ is to saye, labour
dayely mozе and mozе to fulfyll thē,
& neuer to cease vntyll we wexe aun
cient & perfecte in the accomplysshe
mentof Gods wyll. THEO. We thāke
you right hertely foz the declaracīō
of this texte. Foz we pzceyue now
oure duety better than euer we dyd
befoze. EVSE. But what are those
good wozkes, whiche God hath pze-
pared that we should walke in thē?
PHIL. Hys commaundementes. We
read that the Jewes sayd to Christ,
what shal we do, that we may wozke
the wozkes of God? Christe aunswe
Ioan. vi. red & sayde to thē: This is ẏ wozke
of God that ye beleue in him, whom
he hath sent. This is the greatest &

mooll

most principal worke of God, ẏ ye be leue in his only begottē sōne Jesus Christ. He that truly fulfylleth this worke, doth very easely accōplyshe ẏ residue: For oute of this worke, as out of ẏ head fountayne, do all other workes of God spryng & procede. Yf ẏ cāst beleue, sayth Christ, all thiges are possible to hym ẏ beleueth. He ẏ beleueth truly in Christ, abuseth not the name of God, prophaneth not ẏ Sabboth daye, dishonoreth not the magistrates of the publygue weale, contēneth not the ministers of gods worde, despyseth not his parentes & superiours, kyllethe not, cōmytteth not adultrye, steleth not, beareth no false witnes, coueteth not his neighbours goodes, but rather doth ẏ cōtrary, hatyng ẏ vyce, & enhalsyng ẏ vertue. He mortyfyeth olde Adā. He maketh the body e subiecte to the spirite w̄ the moderate vse of eatyng & drynkyng. He exercyseth himselfe in

True faythe in christ is the mother of all good workes.

Mat. 16.

Lerne hets the christē and true good workes.

godly meditacions, in readynge the holy scriptures, in offryng vp prayers & thankes continually to God. He socoureth the poore members of christ. He leueth no man comfortles. He goeth about to hurte no mā, but studieth to profytte all men. He wisheth & procureth no lesse goodnes to other, than he dothe to him selfe. To be shorte all his whole lyfe tyme, he doth nothyng els thā dye to synne, & liue vnto righteousnes. These are the workes of God, wherin so many as are created ī Christ, ought vnfaynedly to walke. Theise are ỹ workes of God, which ledeth to heuē, which thorow christ we deserue ỹ reward of euerlastīg life. In these workes therfore (most dere brethrē) exercise your selues both daye & nyght. Beleue in god, loue God, feare God. Cōfesse hi frō ỹ very herte to be ỹ alone & true God. Knowledge him to be your only & oisufficiēt sauiour. In al aduer

site

flite flye vnto his moost blessed name as vnto a stronge Bulwarke. Haue youre hertes at peace with God.

Study daye and nyght in the LORDES lawe. Exercyse faythfull & continuall prayer. Procure in all thynges the glory of God. Honour youre moost victorious Prynce, & redoubted kynge. Be faythfull to hym both in herte, worde & dede. Do nothyng that may in any poynt derogate his graces honour. Knowe that he that resisteth him, resisteth ỹ ordinaunce of God, & getteth to hiselfe dãnaciõ. Honour also al the magistrates that are sent & appoynted of him. Youre parentes & superious haue ye in reuerence. Manslaughter, adultrye, thefte, false wytnes, carnall concupiscence, & all the workes of ỹ flesshe hate ye, & vtterly cast thẽ from you. To conclude, loke for those thynges that are aboue, & not for those that are vpon the earth. Lyue no more to

Psal. i.

Admonicions for true obedience toward ỹ kinges grace.

Rom. xiii.

i. Pet. ii.

Col. iii.

Rom. iiii. your selfe, but to hym that dyed for your synnes, & rose agayne for your iustificacion. CHRI. We wyll to the vttermoost of our power laboure to accomplysshe youre moost godly admonicions. PHIL. Laboure and God wyl helpe. And to saye the trueth to you, it was neuer more nedefull for christen men to brynge forth good & christen workes, than it is at thys tyme. You se (thankes be to God) ẏ the deuyne scrypture is come nowe amonge vs more plenteouslye than euer it was before, insomuch ẏ nowe it is lawefull for all men to reade it, heare it, talke of it, so that it be done reuerently. This hath God vnsaynedly brought to passe by his welbeloued seruaunt & our kynge Henrye the eyght a Prynce of mooste noble fame & immortal glory. Ye se againe that this worde of God hath manye enemyes, whiche both labour to suppresse that, & also so many as syncer-

This time hath great nede of good workes.

ly

lyppokesse it. Yese that theyse aduer saries of Gods worde haue no other pleasure than to haue an occasion both to blaspheme the worde, and also the earnestte fauourers of it. Behold, say they, are these Gospellers? Are these professours of gods word? Are theyse they ỳ mayntayne Gods trueth? Perysshe mought they with theyr Gospell. For they wyl not fast nor praye, nor gyue almes, nor vse any kynde of vertue. Theyse, whome they cal Phariseis, do much excel thē in euery degree of godly lyuynge. They wyll shewe themselues contormable to no poletyke ordinaunce. They hunte carnall libertie. They seke to synne freely and without punyshemente. Theyr whole religion consisteth in breakynge mens lawes and auncient customes. Farewell they therfore with theyr gospel. We wyll followe our forefathers. This and such lyke talke is hearde dayely

The enemies of gods worde.

amonge the enemies of Gods word. Therfore oughte they ẏ loue Gods trueth to walke circũspectly, seyng
Ephe.v. the dayes are euell, as S. Paule saieth, & to haue an honest conuersaciõ amonge Goddes enemies, that they which backbyte them as euell doers, maye se theyr good workes, & prayse God in the day of visitacion. For so
i. Petre.ii. is the wyll of God, sayeth S. Peter that with wel doynge ye should stop the mouthes of ygnoraunt men, as free, & not as though ye toke lyberty for a cloke of maliciousnes, but euen as the seruaũtes of God. Which thyng (moost dere brothers) woulde God ye would do, that by your vertuous conuersacion ye myghte not plucke men from, but vnto the Gospell, not dishonour but honour god, not hynder but prouoke the Euangelical trueth, that with one mynd, herte, wyl, tonge & dede we al might togyther professe one God and one

trueth

trueth. Than should God be glorifi
ed among vs. Thã should his moost
blessed worde be enhalsed of all men.
Than shoulde we vnder one kynge
lyue i an vnite, peace & cõcord of chri
sten religion, without ony scisme, he
resy or dissencion. Than myghte we Roma. v.
well saye, that the true repentaũce Gala. ii.
and syncer fayth, wherby a christen
man is iustified in the syght of God
were in vs. For so longe as we conti
nue ī our old wickednes, & amẽd not
our maners, certes neyther true re-
pentaunce, nor christen faythe is in
vs, and to saye the trueth, neyther
haue we ony parte of Christ or Chri
stes merytes, but pertayne styll to
Satan & his synfull synagoge. For
as S. John sayeth: If we saye, that 1. Joan. i
we haue fellowshyp with God, & yet
walke in darknes, we lye & performe
not the trueth. But & if we walke in
lyghte, euen as he is in lyghte, than
haue we fellowship w̃ him, & ỹ bloud

of

of Jesus Christ his sonne, maketh vs
Roma. xiii. Titum. ii. cleane frō all synne. Therfore (deare ly beloued) let vs cast away the worke of darkenes, walke in the lyghte of Gods trueth, lyue accordynge to our vocacion, garnysh the doctryne of christ our sauiour with godly maners, & so in al pointes institute and order our lyfe accordyng to Goddes wyll, that we maye be that same in lyfe & dede, that we desyre to be reported, that is to say, perfecte & true christen men both in herte, worde, & dede. So maye we be certayne in this lyfe to haue God a mercyfull father vnto vs thorowe Jesus Christ his sonne, & after the departing out of this world to enioye the glorious syght of the moost blessed Godhead, & there to remayne in ioye & glorye, worldes without ende. Amē. Thus endeth your banckett. EVSE. Praysed be the LORDE for it. THEO. Both now & euermore. CHRI. For he alone

is

is worthy all honoure & glory. PHIL. If it shall please you, I wyll nowe gather togither in few wordes that which hytherto I haue dispersed in many, that they may the more easly remaine in your brest. THEO. I pray you let it be so. PHIL. In youre fyrste dissche I ministred vnto you ẏ knowledge of your selues, & declared what ye are by Adā, that is to say, chyldrē of wrath, all carnall, & wout the spirite of God, as S. Austen sayeth, let no man stond in his owne conceyte. For of his owne, he is very Satan, but of Gods, he is blessed. What is this to saye, of his owne, but of hys synne? Take away the synne, which is thyne, & the righteouses, sayethe god, is of myne. For what hast thou, that thou hast not taken? In youre seconde dysshe ye receyued the knowlege of Goddes fauour toward you frely thorow Jesus Christ. In your thyrde dysshe, ye perceyued by what meanes

Abrefe rehe-sal of al the-ges spoken of before.

In Joan Trac. xlv. Cap. xi.

1. Cor. iiii.

meanes ye may obtayn this fauour of God, verely by true repentaunce & syncer fayth. In your fourth dish I proued vnto you that of this your repentaunce & fayth, workes muste nedes followe, yea & that those wor-
Ephe. ii. kes, whiche God hath prepared that we shoud walke in them. Here is in few wordes concluded ỹ whole sũme of your banckette. I praye you loke that ye both remẽber these thynges well, & also exercyse them in your lyuynge. EVSE. We wyll labour to the
Ioan. xv. vttermoolte of oure power. And because we can do nothyng without the helpe of God, we shall at all houres with fyrme and sure faith moost instantly desyre God to worke that thynges in vs by his holye spirite, ỹ he commanndethe vs to do, that we maye neyther thyncke, breath, speke or do ony thing, but that may turne to his glorye. PHIL. It is godly spoken. This one thynge than remayneth

neth, that we gyue God thankes for this our banchet. CHRI. I pray you, let it be so.

¶ The thankes gyuynge. PHILEMON.

PRayse, honour and glory be vnto the (O heuēly father) which at this tyme hast fed vs wt meate not ẏ perisheth but ẏ abydeth into euerlastyng lyfe. Graunte (O good God) that we hauynge the knowledge of thy worde, maye also practyse the same in oure conuersacion, that we both intierly louyng and vnfaynedly lyuyng thy holy word, maye after this lyfe lyue wt the in that lyfe, whiche is immortall. THEO. Amen. EVSE. So be it. CHRI. LORD let it so come to passe. PHIL. Seynge that accordynge to the commaundemēte of Christe, we haue nowe fyrste soughte the kynge dome Ioan. vi. Mat. vi.

dom of god, & the righteousnes ther of, & haue fedde our soules with this celestiall banchet of Gods worde, I praye you nowe vouchesafe to come with me, and take such poore repast for the sustenaunce of your body, as it hathe pleased God to prepare for vs. THEO. We gyue you right hertye thākes. EVSE. I pray God ỳ we may once recōpense your kyndnes. PHIL. My power is smale, but my wyll is muche, folowe me I beseech you. CHRI. Praysed be the LORD for this our most cōfortable banchet.

THEO. PHIL.

AMEN.

I Gyue the glory to God alone.

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